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ABSTRACT

Noting that cultural diversity has become the rule rather than the exception in the United States, this paper presents a model for an introductory intercultural communication course based on a postmodern perspective. The first section sets out a course rationale. The second section discusses teaching the course from a holistic perspective that encompasses behavioral, affective, and cognitive dimensions of learning. The third section breaks one superordinate goal--fostering more harmonious relationships between persons of different cultural backgrounds--into eight subordinate goals. Next, five Course Units are described followed by a suggested sequence. Finally, guidelines are presented for criterion-referenced methods of evaluation. An appendix presents a list of potentially helpful pedagogical materials. (Contains 22 references.) (NH)

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The Exotic Made Familiar and the Familiar Made Exotic through an Introductory, Intercultural Communication Course Designed from a Postmodern Perspective

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Abstract

In this paper we design an introductory, intercultural communication course based on a postmodern perspective. From this theoretical orientation culture is conceptualized as processual, contested, emergent, historical, relational, constituted in everyday practice, and at play continuously with power. This paper sets out a course rationale, a number of designing principles, general goals for the course, a description and sequencing of course units, and guidelines for evaluation. A list of potentially helpful pedagogical materials is also included.

"The world is a great book of which those who never stir from home read only a page."

Augustine A. D. 430

Course Rationale

With tremendous strides in technology and mass communications, the world is shrinking. The thawing of the cold war has led to an open meeting between countries once at war. With the dismantling of the Berlin Wall--a once imposing figure signifying the barrier between "east and west"--the opening of borders, communications and trade lines, people have been brought increasingly together. This world carnival of cultures is no longer some happening out in the streets to be avoided or peered upon by persons who dwell removed in their homes. Rather, this world carnival is every person's home. One may attempt to ignore the delights of this world's sparkling array of cultures by plugging one's ears and blindfolding one's eyes. However, these acts are in vain because the sounds and the lights of the celebrations continue to stream through. It is far better to be open and rejoice in the riches of this carnival that encompass us. Indeed, these treats can be enjoyed through partaking in intercultural communication. Intercultural communication is not simply part of a fictional tale recounted in a novel or movie--it plays an inevitable role in the daily experience of today's "world citizens." Therefore, learning about intercultural communication is of vital importance.

The need for awareness of the dynamics of intercultural communication is certainly prevalent in the United States of America, which comprises a highly diverse population. The benefits of an intercultural communication course, therefore, extend not merely to expatriates and sojourners to other countries, but to people who live in the United States. This point seems to be reflected in the titles of Lee's 1983 article, "Cross-cultural training: Don't leave home without

it," and Kudirka's 1989 article, "Cross-cultural communication in the workplace: Can we stay home without it?" While these authors refer specifically to the workplace, the increasing cultural diversity in the United States affects also the classroom and community/neighborhood. Many of the recent explicit displays of prejudice and racism, including that of white supremacist groups, and of persons disgruntled with Japan, stem from intolerance and ignorance. Hence, an intercultural communication course, in which one learns to appreciate cultural differences and similarities, may contribute to the pursuit of harmony in America and throughout the world, and "help build ramps and bridges between our cultures" (Blaber, 1990, p. 4).

Furthermore, learning in an intercultural communication course has more widespread significance than simply that involving people from different countries. In fact, the intercultural communication processes may apply to all human interaction. In the words of Edward Sapir (cited in Darnell, 1991), there are as many cultures as there are individuals. Every person brings with her or him a unique "culture" in that each is inherently influenced by a unique background with unique experiences. Thus, awareness and concepts grasped in an intercultural communication course can apply to any interaction between people of differences.

Designing Principles

The construction of an introductory intercultural communication course is of interest here. The course will be designed from a holistic perspective in order to capture the richness of the intercultural experience. Any experience includes actions, feelings, and reflections about those actions and feelings (Bruner, 1986). In this manner, teaching an intercultural communication course from a holistic

perspective, one that encompasses behavioral, affective, and cognitive dimensions of learning, can best tap the richness of an intercultural experience.

The holistic approach should be reflected in the subject matter covered in the course. The intercultural experience cuts across many disciplines. Accordingly, class materials will be drawn from a variety of disciplines, including intercultural communication, cross-cultural psychology, cultural anthropology, comparative sociology and education (See Appendix A for a list of potentially helpful pedagogical materials). Interconnections within subject matter will be stressed in contrast to content being analyzed in isolation. This is critical for an intercultural communication course that relies on hierarchical learning and the building of each learning experience upon another. By forging these connections, hopefully, the learner will develop a sophisticated understanding of intercultural communication.

A holistic perspective should also be manifested in the pedagogy adopted. A combination of didactic and experiential approaches to instruction will be incorporated into the course. Learning activities that are didactic in nature, such as lectures and discussions, primarily target the cognitive dimension of learning. These strategies allow for a great amount of information to be delivered in a short period of time. Learning activities that are experiential in nature, such as simulations, role plays, and field work in natural settings, confront the learner with intercultural situations. Thus, the learner may react to these activities along cognitive as well as affective and behavioral dimensions. In sum, theories and concepts will be integrated with the practical skills and experiences needed to cope with intercultural communication situations.

Another guiding principle in the design of this course involves the adoption of neither a culture-general (focusing on topics and experiences that may be generalized across cultures), nor a culture-specific approach (focusing on

information and guidelines for interaction that is specific to a particular culture) as they are defined here and conceptualized in much of the literature. Rather, we choose to provide a context-based view of communication and culture. That is, we examine how culture is constituted in specific, concrete contexts. We choose to explore "borderlands"--zones of difference within and between cultures--that are invisible in scholarly research which employs the classic vision of unique, self-contained cultural patterns (Rosaldo, 1989). This approach is consistent with our conceptualization of culture as dynamic, contested, emergent, and contextual. We believe that as more contextual information about specific situations is given one can better understand how transferable the details of these situations are to other situations.

The learning assumption of this course is based on, what we coin, a model of "simultaneous cultural awareness." This assumption suggests that the most comprehensive understanding of the self and others can only be gained by juxtaposing the self and others. That is, one may better understand others by reflecting upon oneself, and one may better understand oneself by knowing about others. In this manner, we distance ourselves from the learning assumptions outlined by Gudykunst and Hammer (1983), which are arbitrarily labelled self-awareness, cultural awareness, and intercultural awareness. These assumptions refer to the appropriate starting point and direction of learning for achieving cultural self-awareness. The self-awareness assumption posits that a person must first understand her- or himself before she or he is able to expand her or his awareness of others to an understanding of one's peers, understanding of one's own culture, and finally understanding of other cultures. The cultural-awareness assumption suggests that individuals must first understand their own culture and the influences their culture has on their behavior before they can understand themselves and other cultures. The intercultural-awareness learning assumption

suggests that individuals must first understand other cultures before they can develop an understanding of their own culture, their peers, and finally themselves. In sum, these three models fail individually to account for the simultaneous juxtaposition of the other and the self necessary for comprehensive understanding of the self and the other.

This course should be as inclusive of all learners and their experiences as possible. To ensure this, the facilitator/instructor is expected to model effective intercultural communication that includes using non-sexist, non-racist, non-ethnocentric language, being sensitive to cultural differences regarding norms of "student-teacher" interaction, and so forth. This modelling will hopefully provide an added dimension to "teaching" effective intercultural communication. In addition, learners are expected to apply learning to classroom interaction. That is, learners should practice in class what they learn about effective intercultural communication.

Emphasis in this course will be placed on learners empowering themselves. In discussions the personal experiences of learners will be validated. Learners will also engage in critical thinking and not depend on the teacher for "answers."

General Goals for the Course

This course will contribute to macro level change involving more harmonious relationships between persons of different cultural backgrounds. This will be sought after by thoroughly developing in the individual learner the cultural understandings, attitudes and performances needed to communicate effectively in intercultural settings. Therefore, this superordinate goal is broken down into eight subordinate goals. These are as follows:

1. To develop in learners an understanding of culture and communication and the relationship between the two.

Learners should understand that culture and communication are inevitably married. By understanding the way culture affects communication and communication affects culture, learners will better grasp the nature of the intercultural communication experience, and communication experiences in general.

2. To develop in learners an awareness of one's own cultural assumptions and how they relate to communication.

Learners should develop an awareness of personal beliefs, values, and attitudes that stem from their own culture, and how these assumptions connect to communication. This awareness should be developed through analyzing the interfacing of the self and other in specific, concrete contexts. In turn, this critical ownership of one's cultural assumptions and how they interact with communication will allow one to more effectively communicate with persons from different cultures.

3. To develop in learners an ability to critically analyze culture-general dimensions and current terminology related to culture as they are largely presented in the intercultural communication literature.

Learners should comprehend and then deconstruct culture-general variables and dichotomies, and culture-related terms for their political implications. Learners should understand the problems in even applying these culture-general dimensions apriori to specific contexts when culture is regarded as emergent and constituted during interaction.

4. To develop in learners an appreciation of the differences of various cultures and their communication styles.

Learners should demonstrate empathy towards persons from other cultures and recognize the value of those cultures. By cultivating a respect and appreciation for other cultures and their communication styles, and not fear and

indifference, learners will be inclined to explore and connect with persons of different cultures.

5. To develop in learners an awareness of sociopsychological processes embedded in intercultural communication.

Learners should become aware of how certain variables such as categorization, stereotyping, ethnocentrism, prejudice, and social identity are integral to the process of intercultural communication. By being alerted to major sociopsychological factors that influence intercultural communication, learners can better analyze interactions and work to overcome problems in intercultural situations.

6. To develop in learners skills for researching another culture.

Learners should develop such skills as gaining access, observing, interviewing, and withdrawing from a cultural site. Many of these skills will enable the learner to gain a more comprehensive understanding of the culture being investigated than if these skills were absent. In addition, by "learning how to learn," learners will develop the skills that can assist them in a lifetime of education. Ownership of these skills will last longer than ownership of any factual information that one might be "taught," and that may become obsolete in a short period of time.

7. To develop in learners an awareness of ethical issues woven in the process of inquiry into another culture.

Learners should be cognizant of ethical issues that confront those who engage in inquiry into other cultures. Such issues would include whether to reveal one's agenda, how to deal with asymmetrical power relationships, how to represent the other, and in what circumstances to credit the voice of others. By consciously and continuously addressing these ethical issues in the process of inquiry, learners will become more sensitive to the impact of their actions on

others and avoid inflicting negative effects on the people they "study." Hopefully, learners will learn to value the rights of others. In this manner, learners will become better citizens by internalizing a respect for others, and responsibility for one's actions (two values that we deem important for any person to possess)--and by incorporating these values into their interaction with others.

8. To develop in learners the ability to communicate effectively in an intercultural encounter.

Learners should develop the skills that assist one in interacting with and adjusting to another culture. These skills should include the ability to be mindful (create new categories, be open to new information, aware of more than one perspective) (Langer cited in Gudykunst, Ting-Toomey, & Wiseman, 1991); the ability to resolve conflict; the ability to be multicultural; and so forth. Ownership of these skills will allow learners to transcend classroom learning and more effectively interact with people of different cultures in their daily lives, and therefore contribute to the pursuit of a more harmonious society.

Course Units

Description

Unit 1: Introduction

This unit lays the foundation for more in-depth, future learning by exploring the conceptualization of communication and culture and the relationship between the two. Culture is an "organization of diversity" (Wallace cited in Darnell, 1991, p. 269), grounded in space between a totalizing rule of order and eruption of chaos or complete lack of commonality. Culture refers broadly to the forms through which people make sense of their lives--all human conduct is culturally mediated (Rosaldo, 1989, p. 26). While it is conceptualized as some type of collectivity or sharing of beliefs and values, it is at the same time processual,

contested, emergent, historical, relational, constituted in everyday practice, and at play continuously with power. It is not static, essential, homogeneous, geographically bounded, neatly compartmentalized, or embedded in deep structure. Communication is conceptualized as a dynamic, transactional, symbolic process that is both verbal and nonverbal in form. Discussing the relationship between culture and communication will assist the learner in conceptualizing the intercultural communication process. Existing research shows three different approaches toward the connection between culture and communication. These approaches include: (1) understanding culture through analyzing communication as one aspect of culture; (2) conceptualizing culture as communication; (3) understanding communication through analyzing culture as one variable that will affect communication. The propositions of each approach will be briefly discussed. The different approaches are introduced primarily to expose the learner to various angles from which to view the relationship between culture and communication.

After conceptualizing concepts of culture, communication, cross-cultural and intercultural communication, BaFa BaFa (Shirts, 1977)--a simulation of an intercultural encounter in which all class members participate--will be conducted. This experiential learning activity will hopefully serve as a motivating device that triggers in learners a strong desire to understand the process of intercultural communication. In addition, BaFa BaFa addresses many issues covered in the course, and can therefore provide a reference for discussion in this and later units. It can also engage learners in affective, behavioral, and cognitive dimensions of learning.

The affective realm relates to such aspects as learners becoming aware of feelings of anxiety, confusion, discomfort--as characteristic of a "culture bump" or a temporally shorter version of culture shock (Archer, 1986)--that may result

from encountering a different culture. The behavioral dimension of learning involves learners attempting to observe and adapt their verbal and nonverbal behaviors to a vastly different culture. In the cognitive realm BaFa BaFa can be employed to briefly review the relationship between culture and communication. However, it will be primarily used to lead into a discussion of (1) fundamental concepts such as beliefs, values, attitudes, and world views, and (2) the difference between cultural relativism and phenomenal absolutism/ethnocentrism.

Unit 2: Cultural Differences

We begin this unit by discussing dimensions of cultural variability. These dimensions would include: Kluckhohn and Strodtbeck's (1961) five value orientations of human nature, humanity-nature, time, activity, and relational; Hofstede's (1980) four cultural variables of power distance, uncertainty avoidance, individualism and masculinity; and individualism-collectivism (Triandis, 1988). These culture-general dimensions will then be deconstructed. For example, Kluckhohn and Strodtbeck's orientation to deep structures as indicating culture will be shown to be incompatible with the stance that culture is constituted in daily practices. Hofstede's totalizing cultural variables will be critically analyzed from a perspective that advocates culture as contextual and specific. The relationship between Hofstede's essentializing cultural variables and the methodology that he adopted of analyzing surveys distributed to IBM employees in forty countries will be discussed. Triandis' elaboration of individualism-collectivism will be examined for its dichotomizing nature. This dichotomizing act, which inevitably contains a power dimension that privileges one side more than the other, will be shown to have an effect of separating people. The alternative of avoiding dichotomies and viewing experience in its totality will be explored. The problems associated with even applying these

cultural variables to specific contexts may be illustrated through discussing how class readings about specific cultural situations are ill-fitted to the application of these variables. The perception of these specific cultural situations through the lenses of these culture-general variables will be shown to constrain the ability to detect details emerging from these contexts.

We also intend to deconstruct the use of the term, "American culture," in this unit. We recognize that characterizing American culture is problematic. In discussing American culture one may display cultural bias in describing the characteristics of certain ethnic groups, usually those who are in power, and neglecting others. This is imminently possible when speaking about such a diverse nation as the United States of America. We urge that this bias be avoided.

Following this analysis of the label, "American culture," we will understand how historical and geographical influence, values and norms, and role relationships are constituted in particular cultures by investigating concrete examples, papers, and case studies. These areas may overlap with each other, but they are deemed to be critical enough to separate out for more in-depth treatment.

Unit 3: Culture and Verbal Communication

Language will be focused upon first. A few features of language will be discussed. It will be noted that the relationship between the word and the thing is arbitrary, and that language is created by "a society" to serve its needs. Therefore, language is not neutral, reflecting some objective universe out there. Instead, it reflects "cultural" values and prejudices. Indeed, language is a primary means for "a society" to reinforce its values. The problem with this is that language does not serve all of its users equally, because all members of "a society" do not have an equal role in its formation. Language is formed by the

dominant group to express their perception of the world. There is a need to be aware of this aspect of language and to attempt to be as inclusive of all people as possible.

These claims can be related to the linguistic hypothesis of Sapir-Whorf, which will be discussed next. Both the strong and weak versions of the language-perception relationship will be noted. This hypothesis will then be extended to culture, as a system of symbols and meanings (Philipsen, 1989), and its relationship to cognition and communication.

Certain terms will be deconstructed. A few of these terms and their political connotations will include: melting pot--conveys the idea that one needs to melt or converge into a culture. However "a culture" is usually the culture of the more powerful group in a society; salad bowl--even though this acknowledges that different groups exist in a society, the notion of a bowl that holds the salad is problematic. It may simply be representative of the group in power; co-cultures--indicates an equality between cultures. This is a false image. Cultures do differ in the power they assume; minority and majority--refers to population and is often used without reference to specific contextual information. We believe that these terms need to be embedded in concrete situations. One may be a majority in this context, while a minority in another one; developing and developed countries--describes the extent to which countries have become economically developed. The problem is when this economic-based index is extended to cultural evaluation; "world champion"--a term used to characterize many American sporting national champions. Unfortunately, the world, except the United States and in certain instances parts of Canada, did not participate in these "world-championship" competitions; general referents such as Asian-American, Native-American, Latino-American, and so forth--used to refer to various ethnic groups in the United States of America. At times however, "the use of these

general referents...when specific names of ethnic groups...are called for gives a false impression of uniformity in heritage, culture, values, and beliefs" (Hernandez, 1989, p. 146); Standard English--denotes "educated," "proper" English language. Learners should be alerted to the use of such loaded terms as "standard," because it usually favors the group that is in power.

Discussion of verbal communication will also include variations in the attitudes toward the verbal message, and verbal communication styles/patterns in specific situations. The relationship between context and communication will be examined. Hall's (1976) low- and high-context communication, Bernstein's (1964) elaborated and restricted codes, and field independence/field dependence will be presented and then deconstructed in ways similar to the critical analysis of culture-general variables in unit 2.

In units 3, 4, and 5 learners will form groups (see section on guidelines for evaluation for further elaboration), and experience what is involved in intercultural communication and how to function appropriately within a particular culture in American society. The skills necessary for researching another culture will be discussed at each stage of the group project. For example, before and while group members first venture into the culture of the other, the issue of gaining access and entering a cultural site will be discussed in class. In addition, assigned articles will serve as points of discussion about methodological issues that are relevant to learners' own experiences out in the "field."

Unit 4: Culture and Nonverbal Communication

Treatment of nonverbal communication will include such dimensions as kinesics, proxemics, chronemics, and haptics in different cultures. The relationship between nonverbal communication and power will be introduced by examining specific communicative events. For example, one of the co-authors has

experienced frustration and anxiety while sitting in a classroom at a large midwestern university. Being a quiet student did not place her in a favorable position in a class that emphasized verbal participation. Yet, the same behavior exhibited in a Chinese classroom in Taiwan was considered normal and acceptable.

Unit 5: Intercultural Interaction

In this unit, we will focus upon "borderlands" (Rosaldo, 1989). We will look at new cultures that emerge from an interfacing of different cultures.

The sociopsychological process in understanding the "other" will be explored. The effects on intercultural interaction of categorization, stereotyping, ethnocentrism, prejudice, racism, and so forth will be addressed. Discussion about adaptation to a "new" culture will cover concepts such as integration, assimilation, marginalization, isolation, the "U" curve, culture shock/bump, and re-entry culture shock. Communication skills--becoming mindful, making educated guesses about the behavior of others, resolving conflict, and so forth--which improve intercultural interaction/adjustment will be elaborated upon. The idea of being an intercultural/multicultural person will be addressed.

We will show how the characterization of intercultural communicative competence often privileges low-context, "elaborated" communication, and aligns less well with high-context, "restricted" communication.

Once again, we will look to issues emerging out of specific instances, such as the Mashpee trial (Clifford, 1988), Chief Illiniwek controversy, "The Girl Who Wouldn't Sing" (Quan cited in Anzaldua, 1990), intimate, intercultural, heterosexual relationships experienced by both authors, and so forth, to illustrate the dynamics of intercultural interaction.

Group presentations of learners' participation in cultures other than their own will be incorporated at the end of this unit. Hopefully, stereotypes of the learners will be broken down during their interaction with the "other." Learners should come to understand that the "other" is made up of many different people. Learners may recognize that these different people comprising the "other" share many similarities with themselves. In this manner, the barriers between "us" and "them," the "self" and the "other" will be diminished--the "exotic" will become more familiar and the "familiar" will become more exotic--and the humanity of people will be drawn out. One of the authors engaged in a project similar to the one being advocated here. Before interacting with the homeless he stereotyped these people as largely smelly, lazy, and mentally-ill "others." During and after interacting with "them" for two months, he found that these people did comprise a number of mentally ill persons. Yet, there also were families, persons who worked two jobs but could not pay the high cost of rent, professionals who for some reason or another had lost their job, and so forth. He found that the homeless could be anyone, and were in fact just like "us." Personally, the experience was a transformative one for the author in that he not only came to understand the "other" and himself better, but he has never been the same since this project. Hopefully, this group project will be as transformative for the learners in this course as it was for this author.

Final discussions will center on lessons gained from the course.

Sequence

The units in this course are organized in a hierarchical fashion so that each unit builds upon the previous one. Smooth transitions will connect the units. This hierarchical organization reflects the process of Deweyan-type learning[1] encouraged of the participants--that of laying a foundation and gradually

developing greater awareness and greater ownership of, in this case, intercultural communication. This type of sequencing seems highly applicable to an intercultural communication course that emphasizes affective, cognitive, and behavioral learning. We feel that this holistic learning encouraged in this course can only be achieved by continually building upon each experience throughout the course.

This hierarchical sequencing displays itself first with the "Introduction to Intercultural Communication." This unit previews and lays a foundation for future learning by introducing learners to concepts, emotions, and behavior that will be dealt with in depth in future units. The concept of cultural relativism introduced at the end of this unit will hopefully open up learners to investigating different cultures from the viewpoint of the "other" in unit 2. Learning about cultural differences in unit 2 will be followed by understanding variations in communication found in different cultures in unit 3. Cultural differences in verbal communication in unit 3 and nonverbal communication in unit 4 will further illuminate the connection between culture and communication. Learning primarily about cross-cultural differences in culture and communication will lead nicely into an in-depth discussion of the intercultural communication process in unit 5. In focusing on the interfacing of persons from different cultures learners will discuss their practical experience of participating in another culture. The learning process in this course will eventually progress to a discussion of what it takes to be interculturally effective. At this stage learners should demonstrate a deep appreciation of cultural differences and a sophisticated understanding of the complexities, that include aspects of power, history, context, and so forth, of the intercultural communication process.

Each unit is organized by first deconstructing culture- and communication-related terms and illuminating their political connotations. This critical analysis

of certain concepts will allow learners to gain a better understanding of how the world operates through a postmodern perspective. Learning from this perspective is further built upon by introducing class materials and learning that relates to specific, concrete situations, and individual empowerment.

Guidelines for Evaluation

Criterion-referenced methods of evaluation will be used to satisfy the learning outcomes specified by instructional objectives of this course. The emphasis of norm-referenced methods of evaluation on viewing a learner's performance in relation to the performance of others is deemed less important than the emphasis on having all learners achieve the behaviors specified by objectives as proposed by criterion-referenced methods. Hence, mastery of the objectives established in this course are of primary concern.

In essence, the criterion-referenced methods of evaluation have been adopted because the instructional objectives of this course are deemed important for every learner to achieve. An awareness of one's beliefs, values and attitudes having a cultural base, and an appreciation of cultural differences and similarities needs to be "achieved" by everyone. Breaking down the barriers of ethnocentrism and rigid stereotyping allows the realization of world harmony to become more than merely a wistful dream. Thus, in the words of Airasian and Madaus (cited in Kibler, Cegala, Watson, Barker, & Miles, 1981), "if performance goals (i.e., instructional objectives) are important, teachers should be concerned with whether the student has achieved them, not how much the student achieved relative to his/her peers" (p. 158). Because the instructional objectives of this course are so essential in contributing to the pursuit of harmony among people, mastery of the learning advocated by these objectives is critical.

In addition, criterion-referenced methods of evaluation are particularly appropriate for this course because they are consistent with our philosophy of education. This course involves a hierarchical learning process, where each learner is expected to increasingly grow in their awareness of the relationship between culture and behavior. Consequently, use of the criterion-referenced system of evaluation will allow the teacher/facilitator to responsibly guide learners in their growth by tracking mastery of significant instructional objectives. In a similar fashion Gagne's (cited in Kibler, et al., 1981) task analysis, criterion-referenced evaluation system, allows the movement hierarchically of goal achievement and learning. The criterion-referenced methods of evaluation employed here also ideally allow for the value of equality to be enacted since priority is placed on all learners mastering the objectives. In addition, results from criterion-referenced methods of evaluation may propel instructional design to be modified to ensure mastery of objectives by all learners.

Evaluation in this course will cover affective, cognitive, and behavioral dimensions of learning. Evaluation should be based upon the learning specified in instructional objectives, which in turn stem from general goals of the course, which in turn are based on our superordinate goal. Our superordinate goal is to have more harmonious interaction between people of varied cultural backgrounds. This superordinate goal is pursued by having learners develop the understandings, attitudes, and behaviors needed for effective intercultural communication. In an effort to achieve our superordinate goal, we feel that it is necessary to help learners bridge classroom learning with the world outside of the classroom. Two ways of approaching the evaluation of how capably learners are making this bridge is through a personal journal and group project. In this journal and group project learners will be evaluated on their application of in-

class learning to experiences outside of class. The teacher/facilitator will evaluate journals in which learners write on a regular basis about happenings in their daily lives. In this journal learners should exhibit a process of increasing awareness and understanding of: their own culture; cultural differences in communication; examples of stereotyping, ethnocentrism, prejudice, and so on. The content of this journal should display evidence of much self reflection, time and effort spent in considering the issues raised in the course and how these issues manifest themselves in the daily lives of the learners. The group project includes: participating in a culture different from those of the group members; group members keeping field notes of their experiences; and a group presentation in which group members share their experiences with the rest of the class. The field notes and group presentation should reveal not only thick description (Geertz, 1973) of the culture into which learners venture, but more importantly the process of inquiry in which learners engage. This will include comprehensive treatment of ethical issues, the necessary skills for "researching" the culture, and many other relevant issues covered in the course. Learners will be encouraged to experiment with finding the most effective way(s) of representing thoughts, emotions, and experiences, in their journals, field notes and group presentations.[2]

Conclusion

In this paper we have provided a rationale for an introductory, intercultural communication course, described general goals for the course, stated a number of general designing principles, described the units for the course, and introduced a few guidelines for evaluation. We hope that our approach will be beneficial for learners and useful for teachers/facilitators in an era when cultural diversity is the rule rather than the exception. Hopefully, this course will not only allow those who revel in the carnival to enjoy the sights and sounds even more, but

rouse those who would plug their ears or blind their eyes to rejoice in the festivities of the world carnival that makes up their home.

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[1] The sense of building upon experience is important to Dewey (1938). Dewey alludes to this idea when encouraging the continuing engagement of scientific inquiry. He states that educators assume the responsibility of integrating the past and present into the learning situation. In addition, Dewey stresses that educators assume a responsibility to plan and ensure the advent of worthwhile experiences--something which we are striving for in the design of this course.

[2] In general, we will encourage learners to explore various forms of communication and representation, such as poetry, video, fiction, photography, music, art, film, etc., in their assignments. This is consistent with a postmodern tendency towards playfulness and creativity in the discourse of representation.

Appendix A

A List of Potentially Helpful Pedagogical Materials

We found problems with many articles in introductory, intercultural communication textbooks. Many of them do not provide enough contextual information to be useful for us. The following are a brief list of materials that may be useful to incorporate into an introductory, intercultural communication course that we are advocating. The citation of the resource is followed by a label or labels that indicate what aspect of the intercultural communication course the resource might address.

Selections from::

Anzaldua, G. (Ed.). (1990). Making Face, Making Soul: Creative and Critical Perspectives by Women of Color. San Francisco, CA: Aunt Lute Foundation Books.

(such as:

"The Girl Who Wouldn't Sing," by Kit Yuen Quan: **borderlands, power, language**)

Selections from:

Bazerman, C. (Ed.). (1989). The Informed Reader: Contemporary Issues in the Disciplines. Boston, MA: Houghton Mifflin Company.

(such as:

"In Dispute on Bias, Stanford Is Likely to Alter Western Culture Program," by Richard Bernstein: **intercultural interaction, power, culture;**

"Shakespeare in the Bush," by Laura Bohannan: **intercultural interaction, intercultural adaptation, ethnocentrism, language**)

Brislin, R. W. (1979). Prejudice in Intercultural Communication. In W. G. Davey (Ed.), Intercultural Theory and Practice: Perspectives on Education, Training, and Research (pp. 28-36). La Grange Park, IL: Intercultural Network, Inc.: **racism**

Clifford, J. (1988). Identity in Mashpee. In J. Clifford, The Predicament of Culture: Twentieth-Century Ethnography, Literature, and Art (pp. 277-346). Cambridge, MA: Harvard University Press.: **intercultural interaction, power, culture**

Forums, protests, newspaper articles (to be found largely in the campus newspaper, "The Daily Illini," and the local newspaper, "The Champaign News-Gazette."), and so forth, concerning the Chief Illiniwek controversy on the campus of the University of Illinois at Urbana-Champaign: **intercultural interaction, power**

Selections from:

Layton, M. S. (Ed.). (1991). Intercultural Journeys Through Reading and Writing. New York: HarperCollins.

(such as:

"Body Ritual Among the Nacirema," by Horace M. Miner: **cultural relativism** and **phenomenal absolutism**;

"Myself in India," by Ruth Prawer Jhabvala: **borderlands, intercultural adjustment**)

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